

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, CENTRAL ROW, HARTFORD, FOR THE CONNECTICUT BAPTIST CONVENTION.—G. ROBINS, EDITOR.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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CONDITIONS.

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From the Religious Intelligencer.

LETTER OF REV P. FISK.

The following letter was addressed to the Society of Inquiry at Princeton Theological Seminary, and published in the Philadelphia. It comes like the dying legacy of Hall, from the borders of the grave.

BEYROOT, Sept. 20, 1825.

Dear Brethren,

Your favour of May 24th, was not received till a year after it was written. It was, however, highly acceptable. You request information respecting Greece, as a Missionary field. I hope the spirit of benevolence prompted the question, and will prompt some of you to investigate the field personally, and to occupy it.

The Greeks need Missionaries; yet they pay an idolatrous regard to pictures, holy places and saints. Their Clergy are ignorant in the extreme. Out of hundreds, you will scarcely find one who is capable of preaching a sermon. Of course there is little preaching, and that little is oftener an eulogium on some saint, than an exhibition of Christ's gospel. The people are consequently ignorant and vicious.—Before the Bible Society began its work, the Scriptures were rare, and in most of the schools that exist, the children merely learn to read ancient Greek, without understanding it. Greece offers to view an extensive Missionary field; the different divisions of Greece, properly so called—the numerous islands of the Archipelago—a multitude of Greeks scattered over all Turkey—convents innumerable—thousands of schools now almost useless, but needing only a proper organization and suitable books, to render them nurseries of sound learning. Nor should it be forgotten that the Greek Church, is intimately connected with the predominant Church in the immense and rising empire of Russia, and has more or less direct or indirect influence upon all the oriental Churches—Armenian, Syrian, Nestorian, Coptic, and Abyssinian.

The Greeks offer to Missionaries many excellent materials, to be wrought into the great spiritual building—powerful intellect, lively imagination, zeal, energy, enterprise, enthusiasm, love of learning and liberty, which 400 years' barbarous slavery have not been able to destroy; an earnest desire for civilization; a remembrance of what their fathers were, and the hope of being what England and America now are, and all these traits of character brought into action by the idea, that the present is the period of their national regeneration.

The Greek Church itself opens the door to Missionaries. It has always allowed the distribution of the Scriptures, and has had disputes with Papists on this point. The Greek Patriarchs, Archbishops and Bishops, have generally favored the cause of the Bible Society, and have more than once written pastoral letters to recommend its object.

We have printed many thousand Tracts in Greek—they have been received with pleasure, and ecclesiastics and dignitaries of the Church assist in distributing them. Among these Tracts, are the Dairyman's Daughter, Young Cottager, William Kelly, Leslie's method with Devils, Watts on the end of time, Dr. Greene's Question and counsel, and many others translated from the English. To the schools and convents we have free access for the distribution of Scriptures and Tracts, and do not often meet with Greeks who oppose our work.

Several important errors of the Papists have never been admitted by the Greeks, such as Papal supremacy, purgatory, selling indulgences, the inquisition, forbidding the Scriptures, and giving the Lord's Supper in only one kind.

The Greeks however pray to saints, and enjoin auricular confession, and pray

for the dead, and know of no other regeneration than baptism.

The present is the time for a Mission to Greece.—The nation is roused—the elements of national and individual character are all in motion. An impression, a turn of public opinion, the commencement of institutions which at another time would require years, might now be effected at once.

It is desirable that the time of political revolution, should also be a period of religious reform.

Americans should undertake this Mission. The prejudices of Greece are all in her favour, and strongly so in preference to every other nation on earth except the English. There is no time to be lost. It is even now too late. The Missionaries should ere this have been near the field, learning the language and preparing to act. Brethren, let no more time be lost. We who have been sent to other parts around the Mediterranean, call to you to come literally into Macedonia and help us. Who would not love to preach in Greek on Mars hill? Whose soul would not be filled with holy joy and trembling, at the thought of writing letters to evangelical Churches, planted by his own preaching in Corinth and Thessalonica? And methinks the duldest imagination would be fired with a poet's flame, on sitting down in sight of Mount Parnassus, or on its summit, to give David's songs a Greek dress. And how ought a Christian from America to feel, at the thought of introducing Christianity into such a nation as Greece, at the very commencement of its political existence.

Brethren, if I knew you personally, I would call some of you by name, and put the question to your consciences before God, and in the anticipation of the day of judgment, "will you espouse the cause of the Greeks, not politically but religiously? Will you call on the public to send them bibles and messengers of peace? Will you be the first man to undertake the work?" A spirit of cold calculation may begin to enumerate the difficulties and disappointments, that may attend the enterprise; but to all such calculations I answer, the time has not yet arrived when Missions to the heathen are to be carried on without trials, crosses and sacrifices, and long patience. Let any man undertake it full of this impression, and he will not be disappointed. Brethren, I repeat my plea in behalf of Greece. Are there not two among you who will, after mature deliberation and earnest prayer, consecrate yourselves to this work?—May the Lord guide you and bless you.

The brethren who are with me, send you their Christian salutations, and we unitedly request your prayers for us and our mission.

In the bonds of Christian brotherhood,
Truly and affectionately yours,
PLINY FISK.

From the Boston Recorder & Telegraph.
PALESTINE MISSION—Good News.

The last Monthly Concert was one of the most interesting ever held in Boston. The intelligence communicated was altogether the most important, especially when considered in its bearings upon the future prospects of Missions, of any ever received by the Board at one time. It came too late to appear in the last Missionary Herald. And though we usually deem it improper to anticipate that official organ of the Board, in the publication of Missionary intelligence which may be in our power; yet we feel it would now be wrong to withhold that, which would cause many thanksgivings to God, and convey to the friends of missions so signal an evidence of the final triumphs of the truth. We shall barely state a few leading facts, necessarily omitting many interesting particulars. In presenting this brief notice of what God has wrought, we shall not satisfy the reader; but only excite a stronger desire to see the details in the April Herald. The intelligence given was all from the Palestine Mission. The ordinary concerns of the mission, and further particulars of the hopeful converts of whom we have before heard, would have been unusually animating. But we were permitted to hear of other events, of a character quite unexpected, which have come to pass in the East in these days.

The intelligence to which we allude, is contained in a letter from Mr. Goodell, at Beyroot, dated Sept. 29th and Oct. 5th, 1826. It appears that Mr. King, when he set out on his return to this country left a Farewell Letter to the people of Syria. This contained a testimony to the great truths of the gospel. A translation of this letter was sent to Constantinople, with copious marginal references

to scripture, proofs prepared by Mr. Goodell. This letter excited great commotion among the Armenians, 100,000 of whom reside in that city and neighbourhood. A general meeting of the monks, priests and patriarchs of that church was held; attended also by the Greek patriarch of Constantinople and the Greek patriarch of Jerusalem, who happened to be then in that city. Mr. King's letter was read, and discussed at length, in that meeting. The long neglected Bible was produced in the conclave, and the references consulted. The consequence was, a division in the assembly, and a warm discussion of the practices of their own church. But eventually several resolutions were passed, which clearly show that strong convictions of truth had seized on the minds of a major part; and that light has dawned, even upon the ecclesiastics of the Armenian church, which must, ere long, subvert the fabric of their superstition. The substance of the resolution is, that the Patriarch should dismiss the monks and priests from the Convent at Jerusalem, and appoint a few persons in their places who have been married but are widowers; that no new monks or priests be appointed for twenty-five years; that no women or boys go on a pilgrimage to Jerusalem; that men who go should not be permitted to remain there more than four days; and that they no more witness "the pretended miracle of the holy fire."

We make no comment; aware that facts, in a case like this, need nothing but an explicit statement to bring them with power to the pious heart. We would barely remark, that these beloved missionaries could not have anticipated a result like this, in less than seven years from their leaving their native shores, and within three years from the location of the mission in Syria. Mr. King too, when writing that favoured letter, did not imagine in what an assembly it would speak, or what convulsions it would occasion in the superstitions of a corrupt church. Perhaps he has yet to learn what the Lord has done by his feeble instrumentality. By the last accounts, he was in France; and though success speedily followed his parting effort in the Holy Land, possibly he will first hear of that success on arriving here among his own people. The full extent of the benefit he will learn, only when the light of eternity shall disclose it.

SABBATH SCHOOLS.

MR. EDITOR,

The time having arrived for the opening of Sabbath Schools for the season,—I had sat down for the purpose of making some remarks on the necessity of the office, and the importance of the duties to be performed by the "Assisting Committee" of every Sabbath School, when I accidentally cast my eyes on the following remarks in the Conn. Observer of the 26th inst. lying before me. And as these remarks are in perfect accordance with my views on the subject, I now wish you to lay them before your readers for their consideration.

PHILO.

"We shall now say a few words on the subject of Assisting Committees. The duties of these committees, as defined in our rules, are 'to attend at the opening of the School, and if any scholar is absent, to ascertain the cause of such absence; to search out suitable objects of Sabbath School instruction; to render such assistance in the School as may be needed, and to report their proceedings at the monthly meeting of the teachers.'"

The collecting of subjects for Sabbath School instruction is a laborious task, requiring great energy, patience, and perseverance. We speak now of those children, that have not been brought up to an observance of the duties of religion,—a class which of all others most needs the benefit of Sabbath School instruction, but which it is most difficult to bring within the sphere of its influence.—It cannot be expected that they should flock together, at the mere name of a Sabbath School, of whose nature and design they know, perhaps, nothing, except that it calls them away from doing their own pleasure on the Lords day, and shuts them up during certain hours with religious instructors. Neither can it be supposed that their parents will compel an attendance. How can they who have no regard for their own everlasting interests be solicitous for the spiritual welfare of their offspring? Such parents must be visited and conversed with, face to face. We must familiarly and affectionately explain to them the nature of Sabbath School instruction, and its happy effect upon the heart and the conduct of the young.

The children also, we must endeavour by all means in our power to persuade to an attendance, and if unsuccessful we must repeat our efforts till the point is gained. We could mention instances of scholars, that after withstanding the solicitations of many months, have at length been brought into the Sabbath School, and become punctual in its duties.—Nor is it sufficient merely to take measures to get their names collected on our list of members. If a scholar be irregular in his attendance, his parents must be immediately visited, and the cause of such irregularity inquired into; otherwise the practice of being absent will grow into a precedent, destroying all the life and energy of the school. To whom then shall we assign this arduous task? Not to the teachers at large. If we leave it to them, it will be but imperfectly performed. Many of them from their situation cannot devote to the work the requisite time; others from their mental habits may be disqualified for it; and some it is to be feared have not love enough in their bosoms, to discharge the duty with fidelity.

Moreover, it must be observed, that the most devoted teacher, can only visit the parents, during the week. They may express their cordial approbation of Sabbath Schools; their children may promise attendance; yet when the Sabbath comes, no teacher is present, and it is an easy matter for them to break their word, or perchance to forget their engagement. But the Assisting Committee perform their labours on the Sabbath. Their language is—come with us now: to-day we are prepared to receive you. If the child says he will come the next Sabbath, he is taken at his word: and when the day arrives, one of the committee is present to remind him of his promise. This is found to be the only effectual method with those who have no sense of religious obligation.—Let it not be inferred from what has now been said, that the appointing of these committees removes from the teacher the obligation of a personal acquaintance with the parents of his scholars. Of the advantages of this we have spoken in a previous number. We mean to say this, that wherever a duty is to be performed, which requires, like the one now under consideration, energy and perseverance, it should be made the sole business of a few. We will only add, that upon the faithful discharge of the duties assigned by us to the Assisting Committee, depend in no small degree, the vital interests of the school."

BENEFITS CONFERRED ON THE NATIVES.

The Rev. T. T. Thompson, late Secretary of the Calcutta Auxiliary Bible Society, has lately returned to England, and has furnished the Committee of the British and Foreign Bible Society with very pleasing accounts of the influence of the Bible in India. He observes as follows:

After a residence of more than 17 years in Bengal, I have left that country with a deep conviction that much good has already been done there, among the Europeans as well as Natives. Many Societies have been successively formed, which, in various ways, co-operate and produce the improvement alluded to; but the impulse was given by the British and Foreign Bible Society: the commencement of those labours, which are now so vigorously conducted for the melioration of India, may be traced to the period when a Bible Society was formed in Calcutta. When I arrived in Bengal, no public organized Association for the good of the Natives existed in that country: the Baptist Missionaries had, indeed, led the way; and had been, for some time, quietly proceeding with their Christian work; but they were supported from home, and were rather secretly countenanced in India by the very few friends of Missionary exertion, who were then thinly scattered over the Presidency, than openly recognised. It was considered imprudent, and even dangerous, to attempt the conversion of the Natives.

At the memorable meeting in the College of Fort William, for the formation of the Calcutta Auxiliary Bible Society, the Gentlemen present seemed to be surprised at their own boldness: we met, not without considerable fears as to the effect which might be produced on the public by an Association for the avowed purpose of cherishing and extending Christianity in India; and some months elapsed, before the promoters of that important measure felt quite at ease about the stability of their plans. It pleased God, however, to crown their labours with remarkable success: the new Society was very liberally supported throughout the Bengal Presidency, and gradually extended to other parts of India. Auxiliary Institutions were formed successively, in

Ceylon, Bombay, Madras, and Penang; and what was once whispered as a suspicious and dangerous attempt, was soon generally countenanced, and openly patronized.

The attention of the Calcutta Society was first directed to the supplying of Professing Christians, and then to the preparing of New Translations for the Natives. Some parts of this magnificent plan have been happily realized: the rest are in a very hopeful progress.

European Christians are now amply supplied with copies of the Sacred Scriptures, through the instrumentality of this Society and of those which have been since formed. When I first arrived in Calcutta, copies of the English Scriptures were scarce, and very dear: very few were to be found among His Majesty's Regiments, and none could be obtained but with great difficulty and at an enormous price. All of the principal stations of the Army are now furnished with depots under the management of chaplains: the Scriptures are accessible to all; and, by means of the different Associations and their Branches, every soldier in his Majesty's Regiments may now possess a copy of the Bible, if he pleases.

With respect to the Native Christians, very great progress has been made toward the accomplishment of our wishes. Large editions of the Sacred Scriptures have been printed and distributed in the Tamil, Cingalese, and Malay languages: abundant supplies in the Portuguese have been obtained from home; and the Bible is nearly complete in Malayalam, for the Syrian Christians of Travancore. In addition to these versions (which were first required because of the number of Christians who speak these languages,) the Calcutta Society has been occupied in preparing others for distribution among the Natives at large. It aims at supplying the Natives with the Scriptures in all the considerable dialects of the country. The Calcutta Society possess a noble Depository in the heart of that city; in which are above 40,000 copies of the Sacred Scriptures, or parts of the Sacred Scriptures, in the languages of Europe and Asia; and from this Depository the depots at a distance are regularly filled; the title "BIBLE REPOSITORY," painted in large black letters on the outside, proclaims to the throng of passengers the wonders of British Benevolence; or rather the Mercy of God, in visiting that dark country, and blessing the inhabitants with the light of His Truth.

The late Rev. Mr. Brown often expressed his wish, that such a Depository might be formed; and he laid the foundation of it before he was removed. His wishes are fulfilled!

I must not omit to add, that the Scriptures, printed at the expense of this Society, now supply a multitude of Schools, where the Native Youth are instructed in the Gospel of Christ: full 6000 children in the Presidency of Bengal are constantly taught out of the Gospels from our Depository: this is surely a subject of lively congratulation. I have myself examined several thousands of the Bengalee Youth, and can solemnly aver that I never witnessed such proficiency in the knowledge of Scripture, in our English Schools, as I have seen in the Village Schools of Bengal. It cannot be contemplated without the deepest interest, that these boys should be annually returning to their families, well taught out of the Sacred Scriptures of Truth; and carrying with them those convictions or prejudices in favour of Christianity which we know from experience always arise from a course of patient and judicious education.

In adverting to the indirect influence of the Society, the subject opens surprisingly. Its effects on the public mind cannot be adequately conceived, except by those who know the apathy and prejudice which once prevailed in India, and opposed every attempt to enlighten the Natives. The formation of the Calcutta Auxiliary Bible Society broke, as it were, the ice: in no long time the Church Missionary Society began to assume a public character: then followed the auspicious introduction of our own Church, in its maturity of Episcopal Government: Bishops, and Societies in immediate connection with our long-established Church Societies, have since added their weight of influence: Christians of other denominations have entered the field. These all have their Presses, Seminaries, and Schools: and Calcutta now presents to our delighted eyes the same varied combinations of Societies and Ministers which we see in our own country, with this difference, that, in India, the Natives themselves now bear their full proportion

of labour. We have now Societies formed by Europeans alone; others, in which Europeans are associated; and others, again, in which Natives act alone: these all, in different ways, labour for the intellectual or religious improvement of the Natives: they directly or indirectly aim at the downfall of ignorance and superstition.

These are the beginnings of good—some of them very recent; but all, taken together, must be considered as a magnificent seed time; to be followed, we may reasonably hope, by a blessed and extensive harvest.—*London Missionary Register.*

Education for the Ministry.—Dr. Stedman, of England, Principal of an Academic Institution of the Baptists, in a recent Sermon, entitled, "The Able Minister," has the following remarks in relation to the prejudices of some pious persons on this subject.

"I need not inform you, that in our denomination, there have existed, and in a degree still exist, strong prejudices against Academic Institutions; they have been thought to interfere with the prerogative of God, whose work alone it is to make men ministers, and to introduce into the ministry such whose qualifications are not merely human; nor can we severely and indiscriminately censure such persons. The jealousy may arise from a proper, though a misapplied principle. But what is the most effectual means of subduing these prejudices, of removing this jealousy? Not that of argument, though that has its use; but that of such a general course of action as may convince all, that we do not, and will not, patronize any but such as Christ has made ministers; and that in the whole course of our labours upon them, we will maintain an uniform regard to that divine influence which only can mature those principles of heavenly origin, and succeed our efforts in what falls within the province of human culture, and sanctify to the best of purposes the improvements made. Thus shall we convince them that we do not usurp this authority, but act in due subordination to Him whose province alone it is to make men able ministers of the New-Testament."

NO NEW THING UNDER THE SUN.

Much has been said of late, particularly in some of the Western papers, relative to the question, whether men would ever have arrived at a satisfactory knowledge of the existence of God, merely from the works of nature; independent of revelation, either traditionary or written. By the following quotation from Buck's Theological Dictionary, page 44, it will be seen that this opinion has long since been advocated in Europe, and is nothing new.

"BEREANS, a sect of Protestant dissenters from the Church of Scotland, who take their title from, and profess to follow the example of the ancient Bereans, in building their system of faith and practice upon the Scriptures alone, without regard to any human authority whatever.

As to the origin of this sect, we find that the Bereans first assembled, as a separate society of Christians, in the city of Edinburgh, in the autumn of 1773, and soon after in the parish of Fettercairn."

"The Bereans agree with the great majority of Christians respecting the doctrine of the Trinity, which they hold as a fundamental article; and they also agree in a great measure with the professed principles of both our established Churches, respecting predestination and election, though they alleged that these doctrines are not consistently taught in either Church. But they differ from the majority of all sects of Christians in various other important particulars, such as, Respecting our knowledge of the Deity.—Upon this subject they say, the majority of professed Christians stumble at the very threshold of revelation; and, by admitting the doctrine of natural religion, natural conscience, natural notices, &c. not founded upon revelation, or derived from it by tradition, they give up the cause of Christianity at once to the infidels; who may justly argue, as Mr. Pain in fact does in his Age of Reason, that there is no occasion for any revelation or word of God, if man can discover his nature and perfection from his works alone. But this, the Bereans argue, is beyond the natural powers of human reason; and therefore our knowledge of God is from revelation alone, and that without revelation, man would never have entertained an idea of his existence."

KENTUCKY "NEW LIGHTS" or "STONE-ITES."

"In the year 1803, the sect that has been known by the name, 'New Lights,' or 'Stoneites,' had their origin in Kentucky. They assumed the name of the 'Church of Christ,' or 'The Christian Church.' They contended that all creeds and confessions ought to be rejected; and the Bible, without any comment, or explanation, acknowledged as the only bond of union and church fellowship among Christians. At first they united under what they called a 'presbytery,' but finding it extremely difficult to suppress the idea that they themselves were a party

separate from others, they concluded that 'they were of the foundation,' and in about nine months their Presbytery was dissolved.

"In the spring of 1805, three Shakers from Lebanon, New-York, arrived in Kentucky, and found the fields white for their harvest." In a few months after this, three of the leaders of the 'New Lights,' or 'Christian Church,' viz. Mat thew Huston, Richard M'Nemar, and John Dunlavy, (with a large portion of their followers) embraced the doctrines of the Shakers, and they are now leaders in the Shaker Establishments in the Western country. Two others of the leaders of the 'New Lights' returned to the Church from which they had departed; and the remaining one, Mr. B. W. Stone, is now at the head of the Unitarian sect in the West.—*Western Luminary.*

Be up and doing.—The following extract from the Address of the Pittsburgh S. S. Union, is alive with the spirit of Christian enterprise:—

No system ever organized by man, has proved so beneficial, spread with such rapidity, & proffers to all future generations knowledge so valuable. This embraces all classes, colours and conditions of children. Who that is a lover of order, science, morals, and the glorious principles of the doctrine of Christ, can oppose this system? Reasoning from analogy and testimonials in favour of Sunday Schools, we firmly believe, that they are among the means destined by God to bring all nations to call upon his name, and to worship him in the beauty of holiness. There are now in different parts of the world, more than one million and eighty thousand Sabbath School pupils.—This host of little children is daily augmenting. Who can wish to stand on neutral ground, and gaze upon tribes uniting; states blending talents, wealth, and honour; nations congregating; and a world rising and moving to present its numerous offspring before the fountains of science, the revelation of heaven; and to plead for their redemption, through the immense value of the blood of Jesus. The clouds of ignorance and superstition, are passing away; party spirit begins to cower and withdraw from the associations of the sons of light; and their voices accord in saying, 'Come go with us, and we will do thee good.'

Letter from the South Sea.—The following is an extract of a letter from a gentleman on board the U. S. S. of War Peacock, dated Otaheite, August 18, 1826:—

"The missionaries have wrought wonders among these People; but their work is yet far from being complete; and I fear, about this time, their labours will be interrupted by a civil war. The Queen, in whom the regency of the island is vested, during the minority of young Pomare, the heir apparent to the throne, has recently married, contrary to the wishes of many of her subjects, particularly those who inhabit the South side of the island—and they are the stronger party, and insist upon the Queen's abdication, or a dissolution of the marriage. But as her majesty does not think proper to comply with either of these demands, in which refusal she will be supported by the district, and most of the enlightened men, a recourse to arms will be the probable result; and, if ever resorted to, it is not easy to say what will be the consequence. A general Council of the Chiefs & Missionaries is to be held at the great Council House, near this, in a few days, to discuss the merits of the royal matrimony, at which the question of peace or war will be determined. The Missionaries have packed up their moveable effects, and some have embarked their most valuable things, ready to decamp upon the first commencement of hostilities."

Extract of a letter from Elder Fuller, the Agent of the Literary and Theological Seminary at Hamilton, dated Bridgewater, Feb. 27.

In the church of Venice and Scipio, under the pastoral labours of Br. Kelsey, I attended a covenant meeting with them, in which there seemed to be the general spirit of confession; at the close, 3 or 4 young converts related their experience, and the next day 4 more. It appears evident that the scattering drops from the same cloud, which is pouring such a shower on Ithaca, are falling on all the adjacent country.

In Warsaw there has been an interesting work for some months past. It is estimated that between 50 and 100 have been subjects of the work, and it is still a solemn season there. The work is principally with the Presbyterians and Methodists; 50 have joined the class of the latter.

There is news from Rochester, that the voice of the convert is heard in that place, and I learn that a number of the Sabbath School teachers and scholars have been subjects of the work.

In Syracuse some mercy drops have fallen; and in Manlius, there is an increasing attention. In this place, (Bridgewater) 5 have been added by baptism.

Br. Lykins is here with two young in-

dians from the Carey station, and I am going to transport them to the Medical Academy, at Castleton, Vt. as the friends in that region have engaged to support them there.

I wish notice might be given in your paper that they are wishing to send out two female Indians from this station, to be educated with the whites and return; perhaps at some place they may be disposed to invite them to come.

Ever sincerely yours,
C. M. FULLER.

REVIVALS.

Richmond, Va.—The Evangelical inquirer, for March, contains the following brief notice of the good work in Richmond:—

"The delightful seasons, with which this city has been visited, continues. The number of those, that in several churches and congregations have made a profession, amounts to between four and five hundred. A more circumstantial account can be better given at some future period."

"A very considerable stir is also enjoyed in several other parts of our Commonwealth. In Norfolk, and in the county of Hanover in the neighbourhood of Winn's meeting-house, great concern, we understand, is manifested, and numbers have joined themselves to the Lord."

From the Christian Watchman.

REVIVALS.

By favour of the worthy friend to whom the following is addressed, we are permitted to present its welcome contents to our readers. May not the present emphatically be said to be "the year of the right hand of the Most High?"

Extract of a letter from Rev. George Evans, to the Rev. Gustavus F. Davis, Pastor of the Baptist Church in South Reading, dated Amesbury, Mass. March 5, 1827.

Dear Brother,

I have the unspeakable satisfaction to inform you, that the people in this place are now enjoying a refreshing from the presence of the Lord. Some of the fathers and mothers in Israel have had their "youth renewed like the eagle," and have been enabled to say, "My cup runneth over." While seeing and hearing them, I have often been reminded of an expression uttered by the venerable Simon, "Now lettest thou thy servant depart in peace; for mine eyes have seen thy salvation."

Our meetings are frequent, crowded, and solemn. Twenty three have received evidence of their adoption into the family of God. Six were relieved from the burden of guilt the last week. A goodly number are now anxious. The work exists in three denominations—Baptist, Congregationalist, and Free Will Baptist. In one word, my dear brother, we witness the same here that you did in South Reading last May and June. There is much to be done here; and alas, how unworthy am I to work in my Lord's vineyard. O that I may love much, and then I shall do much. Do remember me at the throne of grace.

Your fellow reaper in the fields which are "white, ready to harvest."

GEORGE EVANS.

Revivals in New Hampshire.—The state of religion in this region, continues to be highly prosperous. The following particulars, which were said to be derived from the best authority, were stated at the monthly concert in Concord, March 5th.

At Durham, where a work of God commenced in October last, one hundred had become the hopeful subjects of renewing grace. At New Market Factory, the number of hopeful converts was twenty. At Lee, a gracious work of the Spirit appears to have commenced, and eight are numbered as the fruits. At Stratham, sixty give evidence of a saving change. In Northampton, forty have hopefully embraced the truth as it is in Jesus. In Hampton, it is estimated that fifty-six have become partakers of the blessings of salvation, since that place has been visited with the special influences of God's Spirit. In Greenland, sixteen, it is hoped, have made a full surrender of their souls to the Redeemer. In Newington, where there is no minister, and where the Church had become nearly extinct;—where but one solitary member remained, who was on the very borders of eternity, and about to step into the grave, the Lord has poured out his Spirit, and eight are numbered as the trophies of his grace; six have united with the Church, and thirty more are in a state of inquiry. In Portsmouth, there is a greater interest manifested to the concerns of religion, than there has been for a great number of years. Twenty exhibit evidence of genuine conversion, and between fifty and sixty others were anxiously inquiring.—In Rye, the state of religion continues to be highly pleasing; fifty are mentioned as giving evidence of the new birth. In Dover, there was an interesting state of feeling; three had professed to entertain hope.

Thus, in this little cluster of towns in the eastern part of this State, are reckoned more than three hundred and fifty,

who have hopefully become the subjects of the grace of God, since last September, and converts are still multiplying.

In Warner, N. H. about fifteen miles from Concord, a revival of religion has lately commenced.—*Repos. & Obs.*

The Wesleyan Journal, a Methodist paper published at Charleston, S. C. was discontinued on the 3d inst. by a resolution of the South Carolina Conference, instructing its Publishing Committee to negotiate with the Agents of the Methodist Book Concern, for the union of the Wesleyan Journal with the Christian Advocate, a paper published by the Agents at New-York, for the Methodist Church at large.—*Christian Watchman.*

Ministerial Studies.—An article in Zion's Herald, informs us, that a regular course of study, for candidates for the ministry has been determined on by the bishops of the Methodist Episcopal Church, to be pursued by the candidates during the four years of probation, previous to their being admitted as elders. The report of the committee, appointed to prepare a course of study, was as follows:—

"That the course of study be divided into four parts. The first to consist of *theology, and the philosophy of language*, which shall be the subject of examination at the close of the first year's probation of the candidate. The second to consist of *ecclesiastical history*, including *chronology and church government*; and shall be the subjects of examination at the close of the second year. The third to consist of *history, sacred and profane, and geography*, ancient and modern, including *chronology*; and shall be the subjects of examination at the close of the third year. The fourth shall consist of *philosophy, natural and moral, logic and rhetoric*; and shall be the subjects of examination at the close of the fourth year."

—*Christ. Reg.*

Powerful minds.—Mr. Combe, in his ingenious work on Phrenology, makes a distinction between power and activity of the mind. The following is an extract from his eloquent remarks on powerful minds:—

"There are other public speakers, who open heavily in debate, their faculties acting slowly, but deeply, like the first heave of a mountain wave. Their words fall like minute-guns upon the ear, and to the superficial they appear about to terminate, ere they have begun their efforts. But even their first accent is one of power, it rouses and arrests attention; their very pauses are expressive, and indicate energy to be embodied in the sentence that is to come. When fairly animated, they are impetuous as the torrent, brilliant as the lightning's beam, and overwhelm and take possession of feeble minds, impressing them irresistibly with a feeling of gigantic power."

For the Christian Secretary.

THE ATONEMENT, NO. II.

Having in the preceding number examined the Socinian views of this important doctrine, we proceed in this, to look at a second hypothesis, maintained respecting it; and which we mentioned before, as the Arian view, although it might with equal propriety be called the Arminian view also. This view differs in many important particulars, from that which we have already considered. Those of whom we are now speaking, admit that the death of Christ was a sacrifice, propitiation, or atonement for sin; but contend, that there was no real intrinsic value in his death, abstractly considered;—that there was nothing in it, in its own nature, that was calculated to effect the expiation of human guilt;—and that all the atoning, and saving efficacy which it possessed, was the result of divine appointment.—They believe that men could have been saved, if Christ had not died, to purchase their forgiveness. See Dr. Alagee's "Discourses on atonement and sacrifice," p. 194. Drs. Whitby and M. Knight say, "It belonged entirely to the sovereignty of the Deity, to determine that mankind should be saved by the death of his son; that our duty is to rest satisfied with the knowledge of the fact, and thankfully to acquiesce in the appointment; although God hath neither made known the reasons which induced him to save mankind in this, rather than in any other method, or explained to us in what manner the death of his son, as a sin offering, hath accomplished our salvation." Comments on Heb. ii. 10. Dr. Price, in his sermons on Christian doctrines; and Bishop Butler, in his Analogy of religion, part 2, Chap. 5, seems to maintain the same views, with many more that might be mentioned. Amongst these various authors, there may be shades of difference, but there are certain points in which they all unite. They all agree, that there was no absolute necessity for the death of Christ, to accomplish the salvation of men;—that God could have saved sinners, without his son, if it had pleased him;—that there is no necessary connection between the death of Christ, and the pardon of sin, except what results from divine appointment;—that it is not the dignity of the sufferer, but the will of God,

that renders the atonement efficacious.—"But," says Foller, "it does not accord with the divine proceedings to be prodigal of blood, especially in a superior character, where one far inferior might answer the same end. When, in order to try Abraham, Isaac was bound, and ready to be sacrificed, a lamb was found for a burnt offering; and if any gift from the Divine Father, short of his only-begotten son, would have answered the great purposes of moral government, there is no reason to think that he would have made Him a sacrifice; but would have spared him, and not freely have delivered him up for us all."

To the above hypothesis, however plausible it might at first sight appear, we have many, and insurmountable objections; a few of which we will present to the reader.

I. *It involves in it a bold reflection on the wisdom of the great God.* The Gospel is called the wisdom of God. It is so, we apprehend, because it exhibits an atonement sufficient for the necessities of man; and one that vindicates the Divine honour, in his moral government, while he bestowed pardon and salvation to the guilty. But if the Deity has accomplished that by the mighty expense of the sufferings and death of his own son, which might have been equally well accomplished by inferior means, if it had been equally his divine pleasure, then he has manifested no display of wisdom in the economy of redemption; for then the whole apparatus was too expensive, and too splendid, for the purposes to which it was applied: a sure mark of imbecility of judgment. If it be admitted that the Saviour is divine, how is it possible to deny, that his divinity is essentially connected with the efficacy of the atonement; for if a divine person has suffered, "The just for the unjust, that He might bring us to God," and if his sufferings were by divine appointment; surely nothing less than this, according to the view of infinite wisdom, could have been sufficient. If there had been any other way by which sin could be atoned for, the law honoured, and salvation secured to guilty men, and the honour of the divine government and perfections maintained; Jehovah would not have subjected his Son to those sufferings which he endured.

II. *It greatly depreciates the atonement which the divine Saviour made.* If the atonement of Christ be resolved into sovereign appointment, its necessity is at once given up. "And if so," says Fuller, "there was nothing required in the nature of things, to exalt the dignity of the divine government, whilst he displayed the riches of his grace; and it could not with propriety be said, that it 'became Him, for whom are all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings.'" The blood of bulls and of goats, must have been as efficacious for putting away sin; as the blood of Christ, for the former, was as much the appointment of God, as the latter. But we know that Paul has shown the inadequacy of the one, and the efficacy of the other, thro' out the Epistle to the Hebrews. Bishop Butler might say, that Christ by his death, "obtained for us the benefit of having our repentance accepted unto eternal life;" and thus make him a Saviour, that enables us to save ourselves.—But the Prophet declares, "That He shall be exalted, extolled, and be very high." And the Apostle, "That Christ is all, and in all." And that His name is the only name given under heaven amongst men, by which we can be saved.

III. *It renders the atonement perfectly inadequate to accomplish the end for which it was designed by the blessed God.* If the appointment of God be the only thing which renders the atonement efficacious, then in fact, there was no need for the divinity of Christ. He might be a great God, or an inferior Deity, or no God at all, and still his blood answer the same end. But if it be necessary that the offended party, express his displeasure against the offender, in so strong a manner as to maintain the dignity of his government—the equity and purity of his law—and the glory of his justice: can this be accomplished, but by the sufferings of a person of sufficient dignity, or account, in the estimation of the offended person? If the dignity of the Saviour be not taken into the account, in the atonement which he has made, has there not been infinitely less paid to divine justice than was demanded? In the atonement of Christ, God is said "To have set him forth, to be a propitiation; to declare his righteousness, for the remission of sins." What is it in the sufferings of the Son of God, that declares, or makes manifest the righteousness of God, in pardoning the guilty, but the divinity, united with humanity? Why else did not the blood of bulls, or of Stephen, or Peter, or Paul, declare his righteousness? It is the blood of Jesus Christ, his son, which cleanse us from all sins. He, by himself, by the divinity of his nature, united to the humanity, "hath purged our sins." And thus God is the "just God and the Saviour."

J. W.

REVIVAL IN THE CITY OF WASHINGTON.

We have several times intimated that the prospects of a revival of religion in this city are unusually encouraging. Christians have been praying with an increased fervency and with an untiring perseverance, which promised good results, at least upon their own hearts, if not upon the hearts of the ungodly. And Heaven has been pleased to answer their petitions. *A good work has begun.*

It is most general and powerful in the Second Baptist Church, under the pastoral charge of the Rev. Mr. Neal; but is not wholly confined to that section of the City. Several in different directions have gained hope that their sins are pardoned, and others are anxiously inquiring for the mercy of God. Meetings are full and solemn—backsliders confess their sins—and the impenitent are awakened.

The good work, accompanied by circumstances of touching interest, has also commenced in the Columbian College. How mysterious are the ways of God, and the thunder of his power who can understand!

We forbear, for the present, to give particulars, further than to state the fact, that nine have been baptized into the Second Baptist Church, and that seven more will be baptized to-morrow at ten o'clock. Let all who have "power with God," pray for the continuance and increase of this gracious work.—*Col. Star.*

From the Baptist Recorder.

Extract of a letter from Elder Corbly Martin, to his friends in this town, dated

MENTOR, OHIO, Jan. 20, 1827.

I set out from home the 27th Dec. 1825, with the invitation of the "Cincinnati Baptist Missionary Society," addressed to all the churches in the state. The object of this address was to obtain a representation from churches individually, and from Missionary Societies, formed for the purpose, to assemble at Zanesville on the 22d of May, 1826, for the purpose of forming a convention, or general Association. Having less than five months, previous to the first general meeting, for the work of nearly two years, i. e. to visit all the churches, and tarry a while with each, and being very desirous to have the invitation presented to all the churches, I urged my movements around the country too rapidly to effect much in the way of a prompt representation. However upwards of 50 auxiliaries were acquired before the meeting of the convention, and we have recognised about half that number, since. Our contributions hitherto have been small, and from a variety of causes, we cannot expect our resources to be very numerous or affluent for some few years to come. But we trust that it is the Lord's cause, and that he will carry it forward.

I served the convention during three or four months, since the 22d of May until we succeeded in obtaining a suitable agent Elder James Berry is now the agent of the convention, and I am once more released from Missionary services.

We number about 18 associations of regular Baptists in this state, including between 8,000 and 9,000 members. But there is not that perfect harmony among us that could be wished. The missionary spirit has been ebbing and flowing irregularly for years past; but I conclude that its swellings recently are advancing like the vernal tide with accelerating progress.

The largest church in the state, is the Enoch church in Cincinnati, which contains between 2 and 300 members. I think that the Marietta church, containing about 135 members, is second in point of numbers, and in respect of discipline (than which what is more characteristic of any congregation of disciples? What is more important?) it occupies the most enviable and felicitous ground of any church in the state. It is a city set on a hill, even upon Mount Zion. In Zanesville is a large flourishing church—Brother Geo. E. Sedwick, the Pastor, writes me, "religious prospects are brightening around us at Zanesville; the Lord has made the convention a blessing to many souls. Brother Allen, the Presbyterian theologian, who was with us, you know, at the convention, has been baptised and licensed to preach since you were here." Elder Jacob Bailey presides in a church at Zanesville, in the N. East corner of the state, consisting of some more than a hundred members, who were gathered principally during a powerful work of the Spirit two years ago. There are but few other churches in the state which number so many as 100 members; most of them less than 50. There are but very few churches now enjoying any special visitations of grace. However, there are some instances of signal refreshings from the presence of the Lord.

A sinful conformity to this present evil world, united with the most egregious banking after novelty, the most inordinate itching of ears for lofty speculations, the most palpable covetousness, and the most wilful neglect of gospel ordinances, is the prevailing disease in Ohio.

"Saviour visit thy plantation,
Grant us Lord heavenly rain,

"All will come to desolation,
Unless thou return again.

"Lord revive us; all our help must come from thee."

Although we have many things to deplore, yet we have cause for abundant thanksgiving; there are a considerable number of churches that do not assimilate the character of the lukewarm Laodiceans of ancient Asia; and we find even in almost every Sardis a few who have not defiled their garments.

I am truly glad that you have got up a religious newspaper in Kentucky that is, as you say well patronised. The utility of a well edited evangelical paper is incalculable. I bless God for the happy privilege of an extensive acquaintance in Kentucky.

CHRISTIAN SECRETARY.

HARTFORD, SATURDAY, MARCH 31, 1827.

We have been favoured with the perusal of a letter from a young gentleman, a student in New-Haven College, to his parents in this city, giving an interesting account of the operations of the Holy Spirit in his heart. Showing him his exceeding sinfulness by nature and practice, and his exposure to the divine displeasure; also enabling him by faith, to embrace the all-sufficient atonement and righteousness of the Lord Jesus Christ.

The same letter states, that others in that Seminary, are sharing in the good work of God's Spirit.

NEW WEEKLY PAPER.

We have before us the first number of the "Episcopal Watchman," published weekly by Mr. Hezekiah Huntington, Jr. of this city, and edited by a Clergyman of the Protestant Episcopal Church, under the superintendence of the Bishop of the Diocese of Connecticut, aided by such of his Presbyters as he may find it convenient to consult. The work is published in the quarto form, on medium paper. Its appearance is handsome.

We have for a number of years, been in the habit of perusing weekly, the "Recorder," edited by the Rev. G. T. Bedell, of the Episcopal Church in Philadelphia, and feel assured that his Editorial labours are calculated to promote the cause of vital holiness, among his own denomination, and the Christian public; and we hope that the "Watchman," while it shall assert and defend the rights and interests of the denomination, whose name it bears, will like the "Recorder," become a powerful auxiliary in the cause of Evangelical piety.

The plan proposed a few weeks since in the Secretary, in relation to a union of the feeble Churches, for the support of a Pastor, we are happy to learn is generally approved by our brethren; and we hope soon to see it carried into extensive operation. In adopting this plan, we apprehend some danger from the several circuits being too much circumscribed; not that we have any doubt but that the time of any man, however great his powers, may be beneficially employed with one Church, if circumstances will allow it. But our fears are, that in forming these circuits, the number of Churches associated in each, will not be so extended as to raise means sufficient for the entire maintenance of the Pastor. In which case, he will be compelled to resort to his farm or his merchandize, for a part of his support.

This course would in a great measure defeat the object had in view, by forming these associations of the Churches. The hands of our ministers should be unloosed from secular employments, in order that they may "be instant in season and out of season," and show themselves faithful to him that has called them to be soldiers. The work of the gospel ministry is of such magnitude, that those who are called into it by the Lord of the Harvest, should devote the entire, and undivided energies of their minds to its accomplishment.

This is according to primitive order, and the Churches are bound to make such provision for their Pastors, as will enable them to make full proof of their ministry. And when this is done, the Churches will receive a full compensation in the richness of that spiritual feast, which the scribe well instructed in the things of the kingdom, shall be enabled to lay before them.

The Sabbath School in the Baptist Society in this city, will commence on the first Sabbath morning in April—to-morrow.

Questions for the Bible Class at their next meeting, Tuesday evening, April 3.

MATTHEW IX.

What is the name of the city spoken of in the 1st verse? Who were the scribes? Could Jesus have known their thoughts without being omniscient? What is that "power" which is mentioned in the 8th verse? What was the occupation of Matthew? How do you explain the last part of the 12th verse? And how the first part of the 13th? Who were "the children of the bridechamber," in the common acceptance of the term? Who are represented by that expression here? And who by "the bridegroom"? Why should "old bottles" break more easily than new ones? For what purpose were the minstrels assembled at the ruler's

house? Does Christ ever use the word "sleep" out of its ordinary sense? If the "ruler's daughter" were only asleep, why should the fame of raising her have been so great? What is represented by "the harvest"?

Extract of a letter to the Editor, from a Clergyman in Boston, dated March 25, 1827.

Dear Brother,

Your letter would not have remained unanswered until now, but my engagements have been pressing beyond measure. My time is entirely occupied, either with public meetings or pastoral visits. I do not state this by way of complaint. No, my dear Sir, it is sweet labouring when we can see the fruit of our efforts. There is a great attention to religion in all the Orthodox Congregational, and Baptist Churches. I have said sometimes, this work is all good, without mixture of evil. But this perhaps is saying too much. So far however as my observation has extended, it appears to be the noiseless, and gradual, but efficacious influence of truth, convincing men of the error of their ways, and turning them from the paths of disobedience to the wisdom of the just.

I have reason to believe that many in my society have recently experienced religion. Others who had long indulged a hope, have been emboldened to declare what God has done for their souls. Our prospects are still very encouraging.—Pray for us, that we may be humble, faithful and diligent in the use of means.

General Intelligence.

CITY MEETING.

At the Annual City Meeting, March 26th, 1827, the following officers were chosen for the year ensuing:

NATHAN L. TERRY, Mayor.	
THOS. DAY,	
JONA. W. EDWARDS,	Aldermen.
CYPRIAN NICHOLS,	
JOHN RUSS,	
JOSEPH PRATT,	
CALEB POND,	
WM. HAYDEN,	
HENRY KILBOURN,	
CHARLES BABCOCK,	
SAM'L. H. HUNTINGTON,	Common Council.
JOSH. MORGAN,	
ELI'PH'T. TERRY,	
JOSEPH B. GILBERT,	
H. L. ELLSWORTH,	
WM. ELY,	
WM. HILLS,	
HORACE WADSWORTH,	Sheriffs.
BENJ. HASTINGS,	
N. GOODWIN, Treasurer.	
BENJ. HASTINGS, City Collector.	
ELISHA DODD, Auditor.	
THOS. K. BRAI E,	For abatement of Taxes.
JAMES THOMAS,	
JOSEPH B. GILBERT,	
WM. ELY,	
JOSEPH PRATT,	Committee on Streets.
WM. HAYDEN,	
ELISHA COLT,	
ELISHA DODD,	Rate Makers.

Adjourned to the 23d of April, 4 weeks.

Fire.—On Friday evening last between eight and nine o'clock a fire broke out in a building near the corner of Talcott and Commerce streets, improved as a pump-house by the Hartford Brewery, it soon communicated to the adjoining building owned by Justin Lyman, Esq. and from that to a large building by John Caldwell, Esq. both occupied by several families of colored people. The flames had made such progress before the engines could be brought to bear on them, that all these buildings were destroyed. The wind being fresh there was great danger for a short time that the fire would prove very destructive. Several stores and dwelling-houses in the immediate vicinity were greatly exposed. The large wooden stores of J. Caldwell Esq. and Messrs. J. and E. Lyman were frequently on fire, but by the judicious and efficient exertions of the firemen, were saved from any essential injury.—*Coarant.*

Greece.—All the accounts from Constantinople are favourable to the Greeks. The victory obtained by Caraiskaki is no longer doubted. He took from the enemy 1200 horses and a great quantity of ammunition. This victory had acted like a signal of revolt to the provinces of Janina and Agrafa, as far as Mount Olympus.

The Janissaries of Aleppo have not yet submitted. The pachas Marosch, Casari and Dumas have been deposed as enemies to the new system.

Another account says that all Livadia, as well as the east and west of Greece, was in a state of insurrection. The people had risen in arms from Volo to Salona. The government have declared the blockade of Negropont, and meditated a similar measure towards Candia.

Commodore Hamilton boarded and took a piratical corvette at Hydra, cut out several vessels which had been captured; and obtained the restoration of three English cargoes.

About the end of November, Caraiskaki met with 2000 Turks at Archova, who had been sent to assist those besieged in Salona. He blockaded them in the former place, took an aid of Mustafa Bey, and was likely to reduce them all in two days. Another detachment of Turks were blockaded by Nikitas and Agalopolo.

From the N. Y. Statesman.

THURSDAY, MARCH 22, 1827.

Affairs in France.—The following extract of a private letter from the senior editor of this paper, dated Paris, Jan. 15th, 1827, is not without interest to the American reader, though our advices from France are of later date:

"The crisis here is rather interesting; but you will gather the aspect of the times from the English and French papers more fully than I have leisure to write. The movements in the Peninsula; the situation of the affairs of Greece, in consequence of the negotiations of Russia, England, and France; the death of the Duke of York, and other intelligence of the day, will reach you from

Liverpool long before my letter is received. You will see, that the French papers are filled with discussions and memorials on the subject of the restrictions upon the liberty of the press. The sensation appears to reach the inmost recesses of society, and institutions which have hitherto kept aloof from politics and confined their pursuits to abstract principles, are coming forward in the great cause of freedom. You will see that a meeting of the National Institute is to be held. My own opinion is, that should the project of the law in question be adopted, it will go far toward creating another Revolution, for which many of the people are ripe. The impolicy and rashness of the royal party in regard to this bold measure surprise me. It is calculated to awaken all the angry passions. At any period, the experiment would be dangerous—at present it looks like madness. His Majesty is like a man seated upon an Avallance, which a breath may loosen and bring down ruin. Under such circumstances, wisdom would prompt him and his partisans to hold their breaths and keep perfectly still. But the Jesuits are clamorous, and with all their characteristic cunning, appear to have but a moderate share of an enlightened prudence. The ministry are supposed to be divided; to as great a degree as are the chambers of Peers and Deputies, and all of them at present seem to be lying on their oars, for the purpose of watching the development of popular sentiment. In a word, whether the project is adopted or not, the aspect of political affairs in France looks squally. If the law passes, it may only serve to increase instead of smothering popular opinion—if it should not pass, its defeat will be ascribed to fear, and the press will become more bold and clamorous than ever. Such are the two horns of the dilemma, from which the government are to choose. Public opinion and the influence of the press have become so omnipotent in France, that the king cannot play with censorships, establishing and revoking them at pleasure. But I have no time for speculation."

From the N. Y. Statesman.

MAPLE SUGAR MANUFACTORY.

Messrs. Editors.—While passing through the Western part of this state, I heard of an extensive sugar establishment at Bloomfield, Ontario county, and from curiosity merely, I was induced to visit it. Having been but little acquainted with the manufacturing of maple sugar, and that only on a small scale, I had always considered this part of husbandry not of sufficient consequence to pay the cost. But this establishment combining in so great a degree convenience, neatness, and despatch, quite removed my prejudices, and convinced me that this business may be made both pleasant and profitable. To convince your city readers that maple sugar is not always made as Billy Kirby of Pioneer memory made his, and to show them a specimen of Western enterprise, I will give you a particular description of the establishment.

It is situated on a handsome elevation in the most beautiful part of this interesting town, comprising an area of forty or fifty acres, on which are about two thousand large and thrifty maples. The trees are bored with small augers, and the sap caught in buckets containing from 12 to 16 quarts, suspended from the spout by a wire in such a manner, as not to need taking off to empty. The manner of gathering appeared both easy and expeditious. It is done by a horse attached to a sled, on which is a two barrel cask; the horse goes without leading in roads at convenient distances through the woods, while one man fills the cask. The place where the sap is boiled is a frame building of the size of a small farm house, and situated on a side hill so as to be somewhat similar to a three story building. The sap is drawn on a level with the chamber or third story and emptied into a trough. It is carried from this by tubes to large cisterns in the second story, and drawn from them into boilers in the lower story. These boilers are two sheet iron pans similar to those used for manufacturing salt, nine feet long and three wide containing nine barrels each. They are shallow, and evaporate the watery particles very fast. The fire only has access to the bottom of them, of course there is no danger of burning. After the sap is boiled to a thick syrup, it is drawn off into tubs to settle. It is then boiled to sugar in a cauldron and put in casks to drain. Specimens of the drained sugar were shown me, almost as white as loaf sugar. Four men will make two tons of sugar in a good season, and as easy as they could make half a ton in the common way.

There are places all over the country where the business might be carried on with equal facility; and had the owners the enterprise of Mr. Adams, the proprietor of the establishment, our cities might be supplied with this necessary article of a quality superior to that imported from the West Indies.

S. N.

[From the London Literary Gazette, Feb. 3.]

New Invention.—A Dr. Zimmerman has lately invented a contrivance which, if it should answer the character given of it in the German journals, will prove highly interesting and important. It is a method, by the application of which to fire arms, they cannot, by any possibility, go off, either by carelessness or accident, or in any way, without the positive will of the person using them; at the same time, it does not impede or delay, for an instant, the use of the arm when required to act. The inventor, we understand, has obtained a patent in some of the German states, and has applied to others for the same advantage; and the details of his invention are, of course, withheld till he has secured himself against injury from imitations."

Fire at Wethersfield.—The house belonging to Mrs. Crane, and occupied by her for a long time past as a public house, together with the barn, stables, and out houses, were burnt down on Saturday afternoon last. Part only of the furniture was saved. No part of the property was insured.

Bad news from the North west of Mexico.—A tribe of Indians have declared themselves independent, and call for the descendants of Montezuma to head them. They have committed dreadful savage acts, and so great is the dread of this unfortunate occurrence and its consequences, that several of the first families are about leaving the kingdom.—*Baltimore Chronicle.*

We are informed that Richard Randall, M. D. has been appointed Professor of

Chemistry, in the Medical Department of the Columbian College, in place of Edward Cutrush, M. D. resigned.

Antiquities.—In consequence of the heavy rains last October, a part of the beach of Cape Boep, near Marsala, in Sicily, was washed away, and discovered some interesting ruins, which have been buried for ages. Columns, friezes, mosaic pavements, and floors of white marble, have already been traced, and it is probable, that further remains of antiquity will be found.

The African Observer.—Enoch Lewis, a member of the Society of Friends, proposes to commence in Philadelphia, under this title, a monthly periodical,—to comprise sketches of the history of Africa, the progress of geographical discovery, the history, character, incidents, and extent of slavery, ancient and modern, the internal slave trade within the United States, the laws and usages in relation to slavery, biographical notices of negroes who have been distinguished for their talents or virtue, plans for improving the conditions of slaves in the United States, &c. &c. The Prospectus is drawn up with much ability, and exhibits evidence of a well disciplined mind. Each number of the work is to contain 32 8vo pages—price \$2 per annum. It is expected the first number will be published in April next.—*N. Y. Obs. & Chronicle.*

WESTFIELD, (MASS.) March 14.

With pleasure we publish the following anecdote: While preparations were making a few days since at one of our public houses for the disposal of a piece of property under the hammer for the payment of a small tax, a stranger stepped out of the stage which drove up at that instant, and hearing the tale of what was told by the wife of the delinquent (who through his intemperance had long since ceased to provide for his family), whispered in the ear of the officer, and on learning the relation of the poor woman to be true, generously slipped the amount of the tax into the officer's hands, with a direct refusal to give his name. Such acts of benevolence need no comment; they carry their reward with them. The gratitude of the poor woman was expressed in a flood of tears after the departure of the generous stranger.

MARRIED.

At Pomfret, by Rev. James A. Boswell, Mr. Levi Hoppin, to Miss Nancy Page Sweeting.

At Middletown, Mr. Chester Hills of Hartford, to Miss Lucy A. Shepard.

At Mansfield, on the 18th by the Rev. Jonathan Goodwin. Mr. Orson Gurley, to Miss Amy Starkweather.

OBITUARY.

At East Hartford Mr. John Porter, aged 69.

At Berlin, Mrs. Hannah Booth, wife of Mr. David Booth.

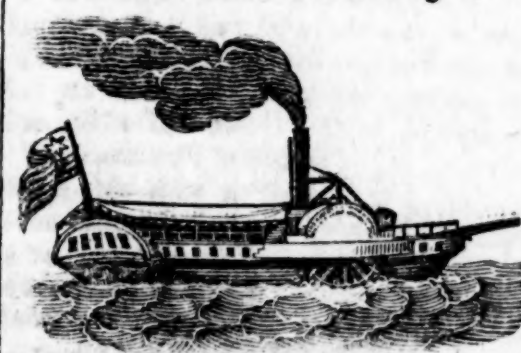
At Newport, Mr. John Babcock, inventor of the new steam machinery.

NOTICE.

THE Annual Meeting of the Baptist Society in Hartford, for renting the pews and slips in the Baptist Meeting House, and for transacting the business of the Society, will be held at the meeting house, on Wednesday, the 4th of April, at 2 o'clock, P. M.

J. BROWN, Clerk.

New-York and Hartford



STEAM-BOAT.

MACDONOUGH, Capt. WM. BEEBE. WILL commence running on Tuesday of this week, and continue through the season as follows:

The MACDONOUGH, Capt Beebe, will leave Hartford for New-York Wednesdays and Saturdays, at 11 A. M. Returning, leave New York for Hartford Mondays and Thursdays, at 4 P. M.

Stages will be in readiness on the arrival of the Boat at Hartford, to forward passengers to Boston, New Hampshire, and Vermont.

Freight taken as last season.

For further particulars, apply to CHAPIN & NORTHAM.

March 17.

INDIA RUBBER SHOES.

ROBERT ROBINSON has just received from Boston, 100 pr. India Rubber shoes, in prime order, and of the first quality, which he offers for sale at his Store in Central Row, Hartford, Feb. 24, 1827.

Drugs, Medicines, Wines, Liquors, &c.

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*Every exertion will be made to render this Establishment worthy the confidence of PHYSICIANS AND FAMILIES—whose patronage is respectfully solicited.

March 10.

E. W. BULL.

NATIONAL PREACHER, NO. 10.

We have before us the 10th number of the National Preacher.—This number contains two sermons. The first by James Matthews, D. D. of New-York: the subject is, "The duty of family worship." The subject of the Sermon is an important one, and the preacher has been happy in his illustration of it. We here insert a few extracts.—The text is 2 Sam. vi. 20, "Then David returned to bless his household." After a few introductory remarks, the preacher proceeds:

"Perhaps there are few subjects, that need to be treated with more plainness and tenderness than this. For not only your own welfare, but the welfare of your children and children's children through many generations, may be considered as intimately connected with your attention to this duty.

"Let me observe at the commencement, however, that when I urge the duty of worshipping God in the family, I do not mean, simply, asking a blessing from Him at meals. I should be grieved and surprised to know, that any one before me needs exhortation on this point:—that any one who even occasionally comes into God's house, should live in such open and avowed forgetfulness of God, as to sit down several times daily, at the table of His bounty, without once acknowledging the hand that feeds every living thing.—But, brethren, if you know of any such, to guard you against their example, consider that the word of God respecting them is, "Let their table become a snare before them; and that which should have been for their welfare, let it become a trap." No: when I speak of the duty of worshipping God in the family, I mean, assembling them together, and as the first employment in the morning, and the last in the evening, unitedly reading a portion of God's word, and unitedly addressing His throne. With this explanation, let me now invite your attention,

I. TO THE OBLIGATIONS enjoining this service.

II. TO THE ADVANTAGES resulting from it.

First: The obligations to family worship. There are certain duties of religion resulting so plainly from the relations we bear to each other, and to our Maker, that they are perhaps not made the subject of express commandment. But these duties are often among the most sober and essential parts of Christian obedience: and we find our warrant for them, and our obligation to them, in their manifest connexion with God's glory and our own welfare; in the richest promises of divine mercy; in the most fearful denunciations of divine wrath; and in Scripture examples, recorded with Heaven's approbation and praise. So is it with the duty of Family worship. Of all associations, the first in importance, as well as first in time, is that of the family. In proportion as its relative duties are well discharged, church and State are safe and prosperous.—These duties never will be discharged without the instrumentality of household devotion. But by uniting in daily prayer, members of a family may be made to realize that they have a common Father and God, who is now their Witness, and will hereafter be their common Judge.—Indeed so important has this been considered in every age, that the very Heathen themselves had their household divinities—Gods, whom as families they worshipped, and to whom they daily looked for the blessings, which as families they needed. And if any parent living in a Christian land, and believing in a true God; and having children growing up around him, whom he has been instrumental in bringing into being, and whose being he may be instrumental in making a blessing or a curse to themselves and the world; if such a parent, I say, can habitually neglect the plain duty of leading his children in the worship of the one living and true God;—alas, the example is a most lamentable contrast to that of the Pagan, devoutly, though ignorantly, bowing with his family to an idol of wood or stone. Yes, brethren, the religion of nature, as well as the religion of the Bible, prompts to family worship. There is not a feeling which belongs to us as fathers, which does not plead for this duty:—There is not a relation which we sustain, either to children or servants, but it speaks out, and enjoins—let there be an altar to Heaven, at which the father and head of the family may minister, and call down blessings on those around him.

"And while we find not only warrant, but arguments for this duty in every kind feeling of a father's heart, which even the darkness of Paganism cannot destroy; we at the same time find the Most High adverting to it, in language that may well alarm such as have neglected the duty.—Says the inspired Prophet, *Pour out thy fury upon the Heathen that know thee not, and upon the families that call not on thy name; for they have eaten up Jacob and devoured him, and consumed him, and have made his habitation desolate.*"

"The discharge of this duty is one most effectual means of promoting domestic union and peace. Every family is happy and prosperous, about in proportion as each member is disposed to study and act for the good of the whole. But, in almost every household, there are eyes

that do not see, and hearts that do not feel alike: and even when wisdom and regularity have done their utmost, there are often little untoward events between parents and children, between masters and servants, that may mar the happiness of all, if they are not wisely controlled, by a spirit of mutual good-will and forbearance. And by no other means can this spirit of union and kindness be so effectually secured, as by due attendance on the family altar. Under the influence of the holy flame which burns upon it, the heart has often been softened into a forgetfulness of those little irritations, that, if allowed to remain, would ripen into explosions, separating not only servant from master, and master from servant, but perhaps brother from brother, and parent from child. How must confidence in a parent or master—how must readiness to submit to his will and authority, be produced and strengthened in a child or servant, when permitted to bow down with him, and unite in supplicating mercies from one common Father and Master in heaven: and how must his heart be guarded against every disposition to oppression or unkindness, when he kneels, and acknowledges their common transgressions before God, and entreates a common forgiveness. It is impossible but that union and peace, should be the result of such oft-repeated scenes; and he that will seek thus to consecrate his dwelling, as a temple of peace, will find it so; for the God of peace will be with him.

Family worship is also a grand means of the growth of religion in the heart, and in the Church at large. It is not so extensively true, that families are what the Church makes them, as that both Church and State are what families make them. Magistrates and ministers of religion were once children in a family; and what they are to be, as magistrates and ministers, is often to be determined from what they have gathered from the parent, to whose examples and precepts they may have at first looked. It is a most fatal mistake to imagine that the ordinances of the public sanctuary, are enough of themselves to train up children "in the nurture and admonition of the Lord." The parent who is thus training them, will be sure to bring them to the sanctuary, that they may enjoy its ordinances.—But the seed lodged in the tender heart by the ministry of the sanctuary, must be watered and nurtured at home, or it will die; and what can water it so effectually as the father's prayers, offered up for all, in their immediate presence?"

"Parents and Heads of families, let me entreat you not only to perform this duty, but also to consider how you perform it. Let it be done in such a way and with such a spirit, as will show that you value it. When you undertake it, let your worldly cares and concerns be so adjusted, your dwelling be so silent and peaceful, that but one sound shall be heard in it—the sound of true devotion. Let there be no temptations left to distract yourself, or others:—show by your earnestness and devotedness, that your heart is in your work—that you feel yourself and your family to be before God, waiting for his hearing and his blessing. And when your worship is thus presented, see that your conduct throughout the day corresponds with it. Beware that no unholy deed or word should destroy the heavenly influence, which your devotion may have spread around you; and thus make your very duties rather a stumbling block and a reproach to religion, than its aid and ornament.

Is there before me the Head of a family, who is yet young? let me entreat him to begin this duty now. The longer you defer it, the more are you in danger of never beginning; for the more will difficulties multiply. Or is there before me the Head of a family, who is in mature years, or old age, and whose house is not yet a house of prayer? let me say affectionately to such, you have not a moment to lose. Begin this night. Should your first attempt be no more than reading a portion of God's word, and bowing with your family merely to ask God's protection till the morning; begin this night.—For to-morrow and to-morrow's night are not yours. To-morrow's dawn may find you in eternity, or on eternity's dread brink!"

We would gladly insert this discourse entire, did our limits permit.

The second Sermon is by Rev. Isaac Lewis, of Greenwich, Conn. on "the union of believers with Christ;" founded on John, xv. 5.—"I am the vine, ye are the branches." We have room to give but little more than the arrangement of the discourse. It is on a most momentous subject, and we trust it will be read with deep interest, and with profit, by the numerous patrons of this very valuable work.

"These words plainly express the fact, that humble believers are united to the Lord Jesus Christ. They were spoken by him to his disciples; and, through them, to his faithful followers in every subsequent age. To Him all true Christians are inseparably united. And, from this union, they derive their spiritual life, their growth in grace, their Christian character, and their title to all the blessings of the new covenant. My present object will be,

To illustrate this union of believers with Christ.

That our sentiments on this interesting subject may not be misapprehended, it may be proper to remark, that it is neither a union of essence, nor of person.

It is not a union of essence. Of this character is the union of the three persons in the Godhead. The Scriptures teach, us that "there are Three that bear record in heaven,—the Father, the Word, and the Holy Ghost; and these three are One." The Father, the Son, and the Holy Ghost are, in one sense, three: and yet "these three are one God, the same in substance, equal in power and glory." Mysterious and incomprehensible as this doctrine of the Trinity is, we are bound to receive it, because it is plainly and frequently taught in the Holy Scriptures.

Such cannot be the union of Christ with his followers. This would exalt Christians to a state of equality with the infinite Saviour, and clothe them with the attributes of God: an idea too absurd—too blasphemous—to be indulged for a single moment.

It is not a union of person. Of this character is the union of Divine and human nature, in the person of our Lord Jesus Christ. He is God, possessing the Divine nature, with all its distinguishing and incommunicable attributes. He is Man, possessing a human body and soul. These two natures constitute in him one person. He is, and will continue to be, "God and man in two distinct natures, and one person forever."

The union of believers with Christ is not of this kind. That would entirely and forever destroy the individuality of Christians. It would make but one person of Christ, and all his disciples among all nations, and in all ages of the world. The absurdity of such a doctrine appears at the first glance. Merely to state it, is to refute it. The union of believers with Christ, then, is neither an essential nor a personal union.

Having made these remarks to prevent misapprehension, I would now proceed, in a plain Scriptural manner, to illustrate the real nature of this union.

I. In the text and context, the union of believers with Christ is compared to the union of the branches with the vine. "I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit; for without me, ye can do nothing." "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." As the branches are united to the vine, and in consequence of that union, receive vegetable life and nourishment; so Christians are united to the Lord Jesus Christ, in such a manner as to receive from him spiritual life and heavenly nourishment. He is the vine—the source, whence they obtain the sanctifying influences of divine grace. By these influences, they are enabled to bring forth the fruits of holiness in their life and conversation. In order to abound in the fruits of holiness, they must abide in Christ—they must live near to him; feel their unceasing dependence upon him; confide in his merits; and daily and devoutly implore new communications of his Spirit. As well may they expect fruit from the branches, when separated from the vine, as look for increase of grace in their own hearts, while departing from Christ. If they do not abide in him, they are like dead branches which can produce no fruit; and which are fit only to be gathered into bundles, and cast into the fire. But if they abide in Christ, they are like living and vigorous branches, and will be enabled to "bring forth much fruit."

2. In the Scriptures, the union of believers with Christ, is compared to the union of various parts of an edifice with the foundation, on which they securely rest.

3. The union of believers with Christ, is compared to the union of the human body with the head.

4. This union is compared to that, which, by the marriage covenant, is constituted between husband and wife.

5. The union of believers with Christ comprises similarity of dispositions.

6. The union of believers with Christ implies a fraternal relation. Christians are united to Christ by adoption of the Father.

7. This union with Christ includes sameness of interests.

8. The union of believers with Christ, is produced by mutual and solemn covenant stipulations.

IMPROVEMENT.

From these considerations we are led to reflect,

1. How great is the benevolence and condescension of God, as exhibited in the plan of redemption by Jesus Christ.

2. From this subject we may be assisted in deciding the momentous question, whether we are indeed Christians.

3. How exceedingly important is it that Christians should walk worthy of their relation to Christ.

Finally; Let none forget, that union

with the Lord Jesus Christ is of unspeakable importance to all men.

It is absolutely necessary to salvation. They who are not united to Christ, have no interest in his atonement. They are yet under the condemning sentence of the Divine Law. In a spiritual sense, they are "wretched, and miserable, and poor, and blind, and naked." They are "without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise; having no hope, and without God in the world." They are "dead in trespasses and sins." This is the deplorable condition of each one in this assembly, who is not united to Christ. Let me, affectionately, but faithfully, warn you of your danger. While your affections centre in the pleasures of sin, the riches of this world, or the honour which cometh from man; and while you slight the honour and happiness of a covenant union with Christ, you incessantly expose yourself to the wrath of Heaven!"

NO. 19.

Of the evidence for the Divine Authority of the New Testament, arising from the testimony of the Apostles.

Some subjects are capable of being rendered certain by mathematical demonstration: others, which are of still greater importance to the happiness of mankind, admit only of moral evidence, or the evidence of testimony. This is the case with respect to all historical facts, and the administration of justice in every form. This evidence of testimony rests on a certain moral order, which gives stability to reasoning, and renders things as certain as by any other kind of proof.—That there is such a city as Rome I am as fully convinced, as that the three angles of a triangle are equal to two right angles. Yet I never saw Rome: I rest on the testimony of others. But I think my own mind as likely to be mistaken in its operations, in passing from one link in the chain of mathematical demonstration to another, as that the moral evidence on which I found my belief, should be false. On what does this certainty rest? It rests on that moral order which has just been mentioned. Wherein it consists, shall be briefly shown; and it will form a proper avenue to the field of testimony.

In the natural world, God has established a certain order of things which I perceive uniformly take place; as the vicissitudes of day and night, the power of attraction &c. Hence I am enabled to judge with certainty respecting the phenomena of nature. But is there not a similar order in the moral world; and are there not laws established from the knowledge of which we may determine, though not with absolute certainty, yet with such a degree of precision as will answer sufficiently for directing our judgment in matters of testimony? This is of still greater importance than the other: we may therefore expect it with confidence.

There are certain general principles in the human heart, to which all have regard in the conduct of life; such as the pursuit of happiness, the desire of honour, a sense of favors bestowed, &c. There are besides, some peculiar principles of action arising from the different characters of men. There is a predominant or governing principle, which acts as the main spring of the rational machine; and directs the conduct, and regulates the life. I observe one man eminently pious: a thousand instances of love to God and man blaze forth in his life. A second whom I know, is the slave of ambition.—I have traced the passion in his heart, from his earliest years; it has grown with his growth. I am acquainted with a third, who is under the absolute dominion of avarice: the only business of his life is to possess. There is another, whom I have observed with attention; he is the votary of pleasure; and he has followed it as a trade for many years: The indulgence of all his appetites, and sensual passions, appears to be the sole end of his existence. There is an old friend with whom I have had dealings for several years; and have always found to be a man of sterling and tried integrity: he may be trusted with untold gold. His opposite neighbor is an arrant cheat; he will deceive and defraud whenever it is in his power.

From the knowledge we acquire of such characters, enlarged by the numerous lessons of history, we can judge, with tolerable accuracy, what men will do. Is an eminent example displayed of moderation of wishes, and contentment with a little? No one says, "Alexander, or Caesar was the man." If we are informed of prisoners being treated with unparalleled cruelty, we do not suspect Mr. Howard. Do we hear of a remarkable course of self-government as to appetites and passions? Every one exclaims, "It is neither Nero nor Heliogabalus." If we read of a robbery, accompanied with a shocking murder, in the dead of the night, laid to the charge of Socrates or Epictetus, we throw the book away with indignation, and cry, "the charge is false." Every one can easily enlarge the list of examples.

These general, and especially these distinguishing and peculiar principles which bear sway in the hearts of men,

constitute that moral order which enables us to form an estimate of human conduct. In the common affairs of life, and in things of the greatest importance to our present happiness, we are guided by the rules of this moral order, to decide what particular persons will do, and what measures they will adopt: and we thereby acknowledge its existence, and its certainty. Will it not be equally applicable to the system of Christianity, and the testimony of the Apostles? It certainly is; for we are to proceed here by the very same rules of reasoning, and the same kind of evidence, as in other things which depend on testimony. Let the impartial reader, who is in search of truth, keep this constantly in view: and then let him consider, what kind of men the witnesses of Jesus were; and what degree of credit is due to the testimony which they adduce.—Bogue.

From the Episcopal Watchman.

HINTS ON EDUCATION.

What is the great object sought in the intellectual education of children? It is not so much the acquisition of knowledge, as to teach them to think. Most children commit to memory with ease; but thought is usually out of the question—they do not comprehend a syllable of the matter. Examining the other day an intelligent Sunday scholar, twelve or thirteen years of age, on the Church catechism, I asked him what good a person received from partaking of the sacrament? Not being accustomed to hear the question stated in this way, he could recollect no answer to it. I then repeated the question out of the book, "What are the benefits whereof we are partakers thereby?" This question, he probably did not understand; but it was associated in his memory with the answer; and he began immediately, "The strengthening and refreshing of our souls," &c. I have been constantly in the habit of varying and simplifying the language of the questions, so as to bring them within the comprehension of the pupils; and the trial has convinced me, if conviction had been wanting before, that in learning to repeat the catechism in the usual way, they for the most part learn nothing but words.

The same may be said with regard to other branches of education. To learn to repeat a great deal *memoriter*, is considered the principal thing. Geography, History, Natural and Moral Philosophy, are all treated in the same way. If the pupil gets it all by heart, the object of education is attained; and the quickest memory bears away the palm of knowledge. But is the intellect at all expanded or developed by this process? Is this teaching the young idea how to shoot? So far from it, that the child, generally speaking, has no ideas whatever. His memory is stored, or rather burdened, with words; but unless his intellectual faculties are exercised, by his being required to put the meaning in different language, his knowledge is a knowledge of words, and nothing more.

These hints may not be without use to the instructors of Sunday Schools. When the pupils of a class shall have recited a Collect, a portion of the Catechism, or a number of verses from the Scriptures, let them be tried with questions calculated to make them think. Let them be required to give the meaning in their own language; and when they are at a loss, let them be helped by explanations, and such familiar illustrations as the minds of children can readily comprehend. A few exercises conducted in this way, will put a child in possession of more real Christian knowledge, than committing whole chapters to memory; besides giving him the all-important habit of reasoning, and reflecting upon what he reads.

W.

From the London Evangelical Magazine.

DEISM RENOUNCED.

Some time since we inserted Mr. Nightingale's Recantation of Socinianism; we have now the pleasure to publish Mr. Hone's renunciation of Deism in these words.

"It is said that 'many persons commence religious at first, they don't know why, and with a blind zeal persist in a religion which is they know not what.' I am not among that number; for it was by patient research and painful process, that I arrived at the clear evidence for the truth of Christianity, which, if sincerely and diligently sought, is found to be irresistible. My religion is the religion of the New Testament. As taught and explained by Christ himself, it is the perfection of all knowledge, 'which is, and which was, and which is to come.' It is infinite wisdom. It is a pure principle, a mental illumination, which however dimmed by the care and conflicts of the world, shines out in the solitude of the closet when the eye turns inward. As regards conduct in life, it is the being held in a bond to do justice, love mercy, and practice universal charity."—*Aspersum Answered*; an Explanatory Statement, &c. by W. Hone, p. 66.

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